The LUTHERAN

OFFICERS OF ULCA

Church convention meets at Dayton, Ohio, this week

OCTOBER 8, 1958

LOOSE CONNECTION

OFFICIALLY it was fall, but summer was still in the air—hot and humid. Worshipers in the small church were grateful for the two oscillating fans on both sides of the altar rotating slowly back and forth to provide relief from the heat.

Suddenly one of the fans stopped. It wasn't a power failure, people in the congregation realized, because the other fan was still working. And they became more curious about what was happening when, just as the pastor was beginning his sermon, the fan started turning again.

BUT IT DIDN'T work for long. It stopped a second time—only to start up again in its independent way a few moments later. By this time a number of distracted worshipers were paying more attention to the behavior of the fan than to the words of the sermon.

The next time the fan stopped, an usher tiptoed up the side aisle and put the plug more firmly into the wall socket. The fan, no longer handicapped by a loose connection, whirled steadily for the remainder of the service.

AS I LEFT the church that morning, I suddenly realized that two sermons had been preached, one by the pastor in the pulpit and the other by the fan on the wall. Its message was: If you are an off-again-on-again Christian in the performance of your daily services, it is not because the Power ever fails you, but because you are tolerating a loose connection between yourself and the living Christ in the outlets of prayer and his Word.

—H. L. Y.

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. President Franklin Clark Fry, Treasurer Edmund F. Wagner, and Secretary F. Eppling Reinartz, top echelon of United Lutheran executives, will help direct church's advance during biennial convention Oct. 8-15 at County Memorial Building, Dayton, Ohio

THE CHURCH IN THE NEWS

ULC convention meets . . . Told merger may be completed in 1961 . . . Editors ask further unity efforts . . . Lutherans from satellite lands meet in Poland . . . Hungarians absent

Merger is Dayton topic

Delegates on their way to the United Lutheran Church convention at Dayton this week were accompanied by plenty of reading matter. Reports and other documents crammed nearly 900 pages of two lemon-colored books. Probably the most eagerly read was the smaller *Advance Bulletin of Reports,* which contained the report of the Joint Commission on Lutheran Unity and that of Dr. Franklin Clark Fry, ULC president. Portions of Dr. Fry's message to the church have appeared in THE LUTHERAN.

The JCLU report has already been accepted by the Augustana, American Evangelical, and Finnish Evangelical (Suomi Synod) churches, the three other bodies involved in the merger talks with the ULC.

Date may be 1961

Union of the ULC with the three other churches to form a three-million-member body may be completed as early as 1961, Dr. Fry will tell the convention. Constitution and by-laws of the proposed body may be ready for presentation when the ULC meets at Atlantic City in 1960, Dr. Fry states. If approved, they can then be submitted to the synod meetings in 1961. When 22 of the 32 synods have accepted the document, which will have the status of a substitute for the present ULC constitution, it will go into force.

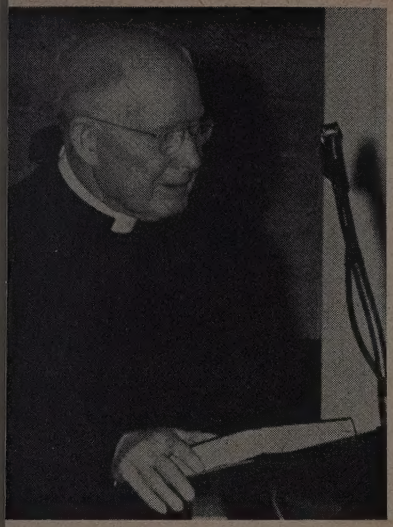
"Union with the other churches that will also have accepted it can then take place at any time," Dr. Fry observes. "The new day will have dawned. The church of the future will be ready to be born." Dr. Fry characterizes this as "an epochal, long-prayed-for event."

Questions next step

Another merger currently under way will in 1960 bring together the Evangelical, American and United Evangelical Lutheran churches. They propose to become The American Lutheran Church, a two-million-member body. The third in the future "great triumvirate" of American Lutheranism is The Lutheran Church —Missouri Synod, Dr. Fry observes. The Missouri Synod now has more than two million members, is associated in the Synodical Conference with the Wisconsin Synod and the Evangelical Lutheran (formerly Norwegian) Synod.

Organization of America's Lutherans into these three large bodies will not necessarily contribute to a future all-inclusive union, Dr. Fry says. Because of differences in organization, "it will be the task of another year, at the worst of another generation, to reconcile the disparate habits—which have an unhappy way of hardening quickly into 'convictions'—of the three divergent groups and fuse them into a new entity. What is occurring now is not clearing the way."

While enlargement of present mergers is unlikely, Dr. Fry continues, "The four churches that are banded together in the



DR. E. E. RYDEN
Pride, prejudice and personalities

CLU have a deep longing for Lutheran union in the completest sense, on the broadest scale that can be achieved, as soon as possible, preferably now." They will continue to work "for unification of all Lutherans on this continent," he asserts.

Editors urge open roads

Concern over future unity was voiced also at the 45th annual convention of the National Lutheran Editors' and Managers' Association at Minneapolis Sept. 25. Dr. E. E. Ryden, veteran editor of Augustana's *Lutheran Companion* told a panel that the "tragedy of division" among Lutherans had been caused by pride, prejudice and personalities. "A smaller union is no roadblock to larger union," he said, but warned that "no group should feel that it is so self-sufficient that it does not need the others."

The Rev. Elfred P. Klausler, editor of the Missouri Synod *Walther League Messenger*, foresaw some "hopeful signs of unity." Tensions in the Synodical Conference make unity there an "iffy question," he said, but the Missouri Synod has been studying membership in the Lutheran World Federation and is moving in the direction of greater co-operation with other Lutherans.

The group adopted a resolution calling on the "leaders of all Lutheran church bodies in the U.S. to meet for informal conferences, to consider ways to strengthen avenues of inter-Lutheran co-operation . . . and to explore new roads that may lead to further co-operative efforts."

Heading the editors section for the coming year is Dr. L. F. Blankenbuehler, editor of the *Lutheran Witness* (Missouri Synod), while the publishing house executives chose as president E. M. Laitala of the Finnish Lutheran Book Concern.

Minority churches meet

First international Lutheran conference to be held in Poland since World War II last month brought together 60 church leaders from 18 countries including many in which Lutheranism is a minority faith.

Iron Curtain countries represented in the Lutheran World Federation-sponsored meeting at Gdynia were Poland, Estonia, Latvia, Czechoslovakia, Yugoslavia, and East Germany. Hungarian, Rumanian and Lithuanian Lutherans were not represented.

Purpose of the conference was to give churches in lands where Lutherans form a small minority of the population a feeling of unity and harmony within the LWF, Dr. Carl E. Lund-Quist, LWF executive secretary, said. Contacts were deepened and mutual understanding increased by the meeting, he added, and it

"marked a forward step in common thinking and feeling between churches of the East and West."

Archbishop Jan Kiivit of Estonia, addressing the closing conference, said that for isolated churches the meeting had offered the chance to renew associations, continue interchurch theological discussions and share in the life of the churches in other parts of the world.

Protestant unity urged

Protestant churches in predominantly Roman Catholic countries should end their "tragically divided" condition, a Swiss theologian declared. Dr. Henry D'Espine of the University of Geneva faculty spoke to 150 representatives of Protestant churches in the "Latin" countries of Europe—so called because they once belonged to the old Roman Empire. Included were Belgium, Spain, France, Italy, Portugal, and various cantons of Switzerland. The meeting at Le-Chambon-sur Lignon in France was sponsored by the World Council of Churches.

"Even fraternal collaboration is ruled out" by the small and struggling Protestant groups because of doctrinal division and independent missions, Dr. D'Espine said. He said united action was needed "to vindicate the rule of law and stand for religious freedom."

Dr. W. A. Visser 't Hooft, WCC general secretary, noted that though the churches were "poor and humble" they had "the immense advantage of being able to proclaim the simple and pure message of Christ alone."

Segregation wins in Little Rock

Efforts of leaders of at least four of Little Rock's larger churches were frustrated as voters on Sept. 27 turned down the reopening of the city's high schools by a wide margin.

The election was "artificial" and "rigged," Dr. J. Kenneth Shamblin had warned his Pulaski Heights Methodist congregation, saying it would mean "destruction of public education." The Rev. Dale Cowling, Second Baptist Church pastor and president of the city's ministerial association, had asked that schools be opened "even if it means integration." Social problems "can and will yield to a spirit of love and prayer," he said. Official boards of the Westover Hills Presbyterian and St. Paul's Methodist churches had urged a vote for integrated education.

After voters had by a 19,470 to 7,565 vote turned down integration, officials planned to reopen the schools as "private" segregated institutions.

Virginia churchmen object

Clergymen in Virginia continued outspoken opposition as Gov. J. Lindsay Almond, Jr. closed Norfolk's six high schools rather than permit integrated classes. The action brought to nine the number of schools closed in Virginia's "massive resistance" program. Schools in Front Royal and Charlottesville had been affected by earlier actions.

The Norfolk Presbytery's 57 congregations said they would not permit use of their buildings as private schools to circumvent the integration issue, urging obedience to federal law. "We believe that as we give serious consideration to the closing of our public school doors, we should also give serious consideration to the possible closing of the door of salvation," a Presbytery resolution said.

Thirteen clergymen in Front Royal and 30 in Charlottesville issued statements opposing the governor's action in closing the schools. All said they would not permit their churches to be used as classrooms for private schools to evade fed-

GREETING IN KOREA

Chaplain (Col.) William J. Reiss welcomes Bishop R. H. Mueller (United Brethren) of Indianapolis, Indiana, chairman of interchurch General Commission on Chaplains and Armed Forces Personnel, on inspection tour in Far East

eral law, but in Charlottesville it was expected that some classes would be set up in a Greek Orthodox Church, with others meeting in clubs and homes.

Sunday politics attacked

Political meetings on Sunday were condemned as "offenses against the Sabbath" by the Westchester (N. Y.) Presbytery. Clambakes, picnics, street-corner meetings and neighborhood rallies are being held on Sunday during the present election campaign more frequently than in the past, the representatives of thirty-five churches said. They placed equal blame on Gov. Averell Harriman and Nelson A. Rockefeller, rival candidates.

"We don't want to get as bad as France and some Latin American countries that even have elections on Sundays," said John B. Tinnon, New Rochelle layman who sponsored the resolution. "There is too much political hullabaloo on Sunday. Political leaders should be more interested in protecting the Lord's Day."

William F. Luddy, Democratic county chairman, retorted that attending a political rally might do a person more good than playing golf. "He would be performing the Lord's work by learning something about his government and helping to get better officials and make better citizens." A Republican spokesman said, "Politics can be just as clean and worthy as church meetings."

ULC income holds steady

Receipts at the ULC treasurer's office for the month ending Sept. 20 were 37 per cent above those for the same period last year, Dr. Edmund F. Wagner announced. The eight-months' total is 37.4 per cent above last year, with $5,640,625 received.

Stewardship officials had pointed out that a gain of 105 per cent would be needed to reach the $15 million 40th anniversary goal. Special efforts were being planned in almost all synods to increase benevolence giving during the closing months of the year. More than half the year's total usually comes to the treasurer's office in the last four months.

Chicago archbishop named

To head the Roman Catholic archdiocese of Chicago, largest in the U.S., Pope Pius XII last month named Archbishop Albert G. Meyer, now leader of the Milwaukee diocese. The new appointee succeeds the late Cardinal Samuel Stritch, who died in Rome after having been named to a new position there. The 55-year-old prelate will oversee 425 churches with nearly 2 million members, 441 schools and 7 colleges. Largest Roman Catholic diocese in the world is Mexico City, with nearly 4 million adherents.

Known as a scholar and humanitarian, Archbishop Meyer's appointment was welcomed by church leaders in the Windy City. Dr. A. Howard Weeg, president of the ULC Illinois Synod, said, "It is our prayer that God would send down upon this servant and the parishes and institutions committed to his charge the healthful spirit of his grace."

No merger in Canada

After 15 years of merger discussions between the United Church of Canada and the Anglican Church of Canada, a "remarkable apathy" exists on both sides, its Commission on Union told the 18th biennial meeting of the general council of the UCC last month at Ottawa.

"Anglicans were speaking a language the United Churchmen did not understand," said Dr. W. Harold Young, commission chairman. "Anglican insistence on the acceptance of bishops as spiritual descendants of the original Apostles and the recognition of holy orders" were two of the biggest stumbling blocks, he reported.

Delegates asked the commission to direct its major attention to possible union with the Presbyterian Church of Canada, "a sister church." Although many Presbyterian congregations joined with the Methodists and Congregationalists in 1925 to form the UCC, the Presbyterian Church remained out of the union.

In major actions the general council urged renunciation of war "as an instrument of national policy" and asked that nuclear research be conducted "for peaceful purposes only."

Augustana women hear Dr. Fry

"Everybody who keeps quiet about his religion had better be suspicious of it," Dr. Fry told the convention of the Augustana Lutheran Church Women at Minneapolis last month. He urged a strengthened program of evangelism to spread the church's message. "There are many alluring bypaths of religion to wander down," the ULC president pointed out, and the church can be "so busy applying Christianity that it forgets that many of its listeners are not fully grounded in what the Gospel is . . . We must go with a heavenly message."

Delegates to the 52,000-member auxiliary of the Augustana Church had adopted the new name in place of "Women's Missionary Society," its title since 1892. At business sessions they heard Dr. Nona M. Diehl, executive secretary of the United Lutheran Church Women, describe the coming merger of the two bodies as "a greater opportunity for finding qualified witnesses—missionaries—as well as greater opportunities for witnessing. From a very practical point of view, economy will be effected by Lutheran women working together."

Russians map WCC tie

The Russian Orthodox Church is planning increased contact with Western churches through the World Council of Churches in preparation for joining that body, Dr. Fry said in a Minneapolis interview. The Russians will confer with seven other Orthodox bodies in eastern Europe before reaching a final decision on membership, the churchman continued, and it is "a bit unlikely" that they will be in the council when it holds its third general assembly in Ceylon in 1961. The ULC president, who is chairman of the central and executive committees of the world body, headed the delegation which discussed council membership with top Russian churchmen in Holland this summer.

The Russian church will send observers to meetings of the council's Central Com-

nittee starting next year, Dr. Fry said. They will also send church leaders to WCC headquarters in Geneva, Switzerland, to learn how the council operates.

Little protest has been heard about the prospect of Russian membership in the world body, Dr. Fry said. "It is axiomatic that as Christians we should be in touch with other Christians. People are willing to accept that."

Soviet "softens" toward church

The Russian government is realizing that the church "can be a valuable asset" to the nation, a Methodist editor reported last month after a Moscow trip. Dr. T. Otto Nall, veteran editor of the *New Christian Advocate,* said the Reds were "softening" their attitude toward religion.

"Freedom of religion" means something different in Russia than it does in the U.S., Dr. Nall said. "Ministers never criticize the regime. They sidestep questions about moral aspects of Soviet policy." He added that "the Russian experiment to get rid of religion is a failure" and that new churches were opening especially in the Baltic countries.

There is a revival of religion in the Soviet Union, the Red magazine *Problems of Philosophy* admitted in an article published last month. The magazine called for "more subtle and vigorous atheistic propaganda" to combat the gains of the churches, which it attributed to the "influence of the capitalist world." It added that "mankind will reach peace by the struggle of the masses against the imperialists and not through a religious outlook saturated with pacifism."

And so forth

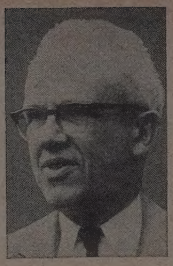
A South African church organized by missionaries from Finland will apply for membership in the Lutheran World Federation. The Lutheran Ovambokavango Church has nearly 100,000 members served by 46 national pastors and 71 missionaries from Finland. Set up as an independent body in 1954, it has many educational institutions and eight hospitals.

Three former Roman Catholic priests from Italy will study for the Lutheran ministry at seminaries in Germany this year with Lutheran World Federation aid. After two years of preparation, the trio will return to their homeland to serve in the 5,000-member Italian Lutheran Church, a member church of the LWF.

POSTER TO BE DISPLAYED on billboards and car cards depicts family going to church. It is part of annual Religion in American Life campaign to increase church attendance

WASHINGTON

By ROBERT VAN DEUSEN



LEAD, ZINC, AND POLITICS

AS THE foreign ministers of 21 western hemisphere republics met in Washington, relations were strained by the knowledge that President Eisenhower had just ordered a 20 per cent cut in imports of lead and zinc. Since these metals are major Latin American exports, and the economies of Peru and Mexico (and other countries to a smaller extent) lean heavily on their purchase by the U.S., the announcement aroused much resentment.

Nixon's ill-fated trip to South America fanned into flame smoldering areas of tension between the U.S. and its neighbors to the south. The basic trouble was partly economic and partly psychological. Tariff barriers had had a serious effect on countries which relie on exports to balance their budgets. Added to this was the feeling that the U.S. was more interested in Europe and Asia than in South America, and did not take seriously the effect of its policies on Latin America.

Since the meeting of foreign ministers was called to consider mutual economic problems, the timing of the cut in U.S. imports was unfortunate. The jolt was cushioned only slightly by letters from Eisenhower to the presidents of Peru and Mexico. He explained that the decision to impose quotas had been made only after other solutions had been sought and expressed hope that the producing nations could work out some answer.

Why quotas?

THE REASONS leading to the President's action were both economic and political. The U.S. lead and zinc mining industry has suffered a slump, partly because of successful competition from South American countries. An oversupply on the world market has forced prices down, surplus stocks of metal have accumulated in the U.S., and mining companies have curtailed production.

Last April the Tariff Commission held unanimously that large imports of lead and zinc were causing serious injury to domestic industry. The three Republican members of the Commission recommended that quotas be imposed and tariffs raised. The three Democratic members suggested a small tariff increase only.

Instead of doing either, the President urged Congress to pass a bill subsidizing the mining industry so that the problem could be handled domestically without impairing our relations with South American countries. The Senate passed such a bill but the House rejected it.

MEANWHILE, Congressional elections were coming closer. Republican candidates from the mining states appealed to Eisenhower for help.

Secretary of the Interior Fred Seaton, speaking to the American Mining Congress, blamed the Democratic Congress for defeat of the mining subsidy bill and announced the President's decision to impose protective import quotas.

It was awkward to have to break the news on the eve of the foreign ministers' meeting. But once the die had been cast for a cut in imports, it probably made good sense to discuss it with the South American diplomats in person, rather than announce it after they leave. Frank discussion may lead to a realistic facing of the problem at the international level.

SOME PEOPLE ARE INSANE

. . . How can a pastor help 2,600 patients in a mental hospital?

By KATHERINE BENION

IT WAS DIFFICULT to find the right words to say to this woman who was confined in an institution for the mentally ill. She wasn't responding to treatment because she was intensely resentful about everything.

"I don't belong here, and they can't do anything for me," she told Pastor George N. Young, the Protestant chaplain at the Danville, Pennsylvania, state hospital.

"Let's say this prayer together," Chaplain Young suggested. *"God give me the serenity to accept the things that cannot be changed, to change the things that can be changed, and the wisdom to know the difference."*

THE PRAYER roused her interest, and she repeated it after the chaplain, and then said it again. "That was the beginning of my successful treatment," the woman told me afterward, when she was well again and released from the hospital.

"Gradually I opened my mind to the causes of my own illness and took an interest in other patients and in trying to help them. Six months later I was discharged from the hospital, became active

in my church, and I've made a good adjustment to life."

SUCCESSES LIKE THIS are not rare in the life of a chaplain in a mental institution. But Chaplain Young points out, "our achievements are often not tangible. Among other things they consist of working with local pastors and hospital doctors, attending diagnostic clinics, interviewing and counseling patients, conducting services, and educating a patient's family concerning what they can do to help him remain mentally well."

But Chaplain Young's accomplishments have brought the hospital's doctors to say they regard his job of equal importance to their own. A doctor expressed it this way: "He's really shown me how effectively religion can be put to work in helping mental patients."

It was a little more than four years ago that Chaplain Young, then director of chaplains' service of the Lutheran Society of Western Pennsylvania, was asked to come to Danville state hospital where there were 2,600 mental patients without a chaplain.

"THIS HOSPITAL had never had a chaplain. A religious program would have to be set up from scratch," said Chaplain Young. "I had left the parish ministry to enter this type of work 10 years before because I saw it was seriously neglected. But there was a big question in my mind, 'What could one pastor accomplish among 2,600 mentally ill people?' "

As Chaplain Young, a tall, relaxed, soft-spoken man, took over the Danville position, he went to work in the large general-office building at the hospital.

"My congregation was made up of people with varying degrees of mental illness ranging from neurotics and alcoholics to paranoids, manic depressives, and psychotics," explains the chaplain. "They were all ages from teen-agers to the very old. Serious physical handicaps were common. Guilt, resentment, frustration, loneliness, bitterness are evident in their actions and conversation. Many have lived under tremendous pressures and tragedies and have little dignity left.

"Every Protestant entering the institution, and all others requesting it, were interviewed. The vast majority of these are going through some crisis and have broken under it. Now suddenly placed in a mental hospital they are faced with a strange and disturbing situation.

"WHAT HAPPENS at this point is of tremendous importance. As I interview the person I try to get the answers to these questions: What is there to go on in order to build a life worth living again? Has the Christian faith meant anything to him in the past? What are the prospects for it to mean anything now or in the future?

"I try to find out why one person has come to feel like committing suicide or murder, why another is always tense, and still another has convinced himself he is a prophet of God.

"While we term any such person 'ill' we must remember that in his eyes everything he does is reasonable. Often what he needs most is someone to understand him and to help him understand himself, someone to have faith in him and cause him to have faith in God and in himself. He must be helped to face things as they are and to go on from there."

After the initial interview, Chaplain Young waits until the doctors have studied the patient. Then he follows through. "I talk with the patients as a chaplain and am concerned about a healthy religious outlook. The doctors and I work together to co-ordinate our

nowledge and observation for a patient's enefit."

PAST EXPERIENCE at Norristown (Pa.) ate hospital, where Chaplain Young ceived clinical training and held his st chaplaincy position, had taught him e value of attending diagnostic meetgs. Here he learns much about each atient as he watches the doctors diagnose nd treat them. Many times his knowlge of the person and their problems nables the doctors to save time and help e patient more effectively.

"Often patients will talk with a min-

All of Chaplain Young's experience has backed up the contention of his psychiatrist friends who believe there is therapeutic value in hymn singing. A choir was organized and singing at the services became the spirited, happy experience it should be. "Love Divine, All Love Excelling" is one of their favorites. "They love to sing the song," said the chaplain, "because it assures them of something they somehow sense they need, love."

EACH DAY Chaplain Young visits all parts of the many buildings. This in-

PARISH PASTORS IN THE COMMUNITY MUST HELP
Pastor Elwood Huegel, Chaplain Young

ster about things they will not discuss vith a doctor, but which must be known n treating the patient."

Church services were scheduled every Sunday and religious holidays. Many came to the chapel because they felt the need, others because it was a place to get away from their quarters.

cludes the hospital, where he makes prompt calls to anyone placed on the critical lists; and each of the large social rooms where from 75 to 100 patients are gathered at a time. "Patients, often accustomed to not being accepted in the outside world, are surprised and pleased when they see the church does accept

and want them," explained one of the nurses. "They talk with the chaplain and the basis for friendship and understanding is laid."

Because a patient's family can be a great help toward recovery, Chaplain Young often interviews the family. He tries to have them see where the difficulty lay, but in this he frequently fails. He explains it this way: "Many people lack understanding of the true causes of mental illness. Most mental illness begins with the lack of affection in early childhood. Many do not know the meaning of real Christian love, and what love they do feel they can't put into words.

"For example we have the domineering mother who brings her alcoholic daughter for treatment. The mother is of course eager for complete recovery, but for this to happen she must give up domination of her daughter's life. There are many similar situations where some member of the family must change in one way or another if the patient is to get well."

CHAPLAIN YOUNG soon found he could not begin to do justice to so many patients. The necessity of working with their families added to his problem. He decided he must have help. "I do all I can to get the help of the patient's home church," he explains.

The biggest help Chaplain Young has received has come from local volunteer chaplains such as the Rev. Elwood P. Huegel, of Trinity Lutheran Church, Danville. Appointed to his work by the Board of Social Missions of the Susquehanna Conference, Pastor Huegel has interest and insight. To him Chaplain Young gives the names of Lutherans in the institution and reports new admissions once a month.

"It means a lot to most of these people when a local pastor of their faith visits them," says the chaplain. "There are some very complicated cases where there ought to be some kind of an answer, but I am not sure what to advise. In these cases two can often accomplish what one can't."

Seminars sponsored by the Board of Social Missions were also started. To these came the volunteer chaplains serving hospitals and institutions in the Susquehanna Conference. They meet at the hospital for day-long sessions.

I asked the chaplain about discharged patients. "Several of them have told me how you helped them to adjust after their discharge. I questioned them about going to the doctors or the clinics, but they said they also needed the help of a pastor with insight into their case."

"In this," continued the chaplain, "the average citizen and the local church could be a big help. The general rule to follow here is simple—treat the patient returning home from a mental hospital with the same attitude you show to those coming from any other hospital.

"MENTAL ILLNESS is a very real possibility for any of us, especially if we live long enough," he said. "For most of the old folks there is no cure, but endless effort should be given to bring them a measure of comfort and happiness."

When we were going through the rooms I noticed Chaplain Young exerted special efforts with these old folks. As we walked into a room, they crowded around him and took turns talking to him.

"I heard you had a visitor," he said to one old lady.

"Yes, my preacher was here," she admitted, "and we had a nice long talk. He says like you do that I can work my way out of these terrible depressions. I feel hopeful about it now . . . I'm sure going to try and do everything you both say."

Everyone Came to Choir Rehearsal

That's why the new Service Book has been put in use so smoothly in so many congregations

by JEAN TOHL

NEW DESIGNS for cars or dresses are expected with quite a lot of enthusiasm each year. But some of us don't want any change in our ways of worship.

The *Revised Standard Version* of the Bible fought an uphill battle because it was new. And now Lutheran congregations across the continent are facing the difficulties of learning to worship in a changed manner.

Dr. Lloyd M. Wallick of Grace Church in Drexel Hill, Pennsylvania, found newness the only deterrent to his congregation's acceptance of the new *Service Book and Hymnal.* Surrounding churches in Delaware County found many other hurdles to overcome, and one asked Dr. Wallick to pass on the "secret of success."

"PREPARATION was the leading factor in the ease with which our people accepted the new book," said Dr. Wallick. For this he gives most credit to the church's choir director and organist, Mrs. Dorothy Kunkel.

As soon as the first paperback copies of the service were released, the choirs began rehearsing the various settings and decided on the first. Mrs. Kunkel then attended local workshops as they were available, to check the correct renditions suggested by the church-at-large.

Luther League, Women of the Church, Sunday and vacation church schools—each organization in the church—received a visit from the organist. She introduced the new service and explained how it should be sung.

THE FIRST COPIES of the complete book were displayed in the back of the church for members to examine and order in advance. One hundred and fifty were sold for home use.

Grace Church was fortunate in having all books for the pews donated by one man. Other churches reported they were supplied as individual memorials.

Dr. Wallick himself then laid more groundwork. The Publication House tape-recording was played at a service, and Dr. Wallick explained some of the reasons for the changes.

"This is not to be thought of as some hobby of scholars in liturgics who finally got their way in pushing something over on us," he told the congregation. "Instead, it is the result of long study and an attempt to give the church the very best in its heritage."

Dr. Wallick emphasized other values in the book and why it was important and worthwhile to learn to use it well.

"In the course of a very few years two-thirds of the Lutherans in the U.S.A. will be using the same book. We will be sharing in uniting the Lutheran church bodies."

This served also to explain the different settings which grew from the give-and-take among the various groups.

THE MORNING of the debut arrived. The well-rehearsed intermediate choir sang from the back pews and the senior choir led from the front. Dr. Wallick stepped to the pulpit.

"Don't be afraid to make mistakes," he encouraged. "I expect to make some too." Then he explained each part of the service.

The people were informed that the Prayer of the Church was *their* prayer. They should follow closely, praying with him the sections selected each Sunday.

The "new" Kyrie was explained as an ancient form, and reasons given for each part. "An anthem may repeat, 'Praise be to Thee, Praise be to Thee,' but worship is more of a dialogue. That is why the Gloria continues the pastor's statement without repeating it."

Dr. Edgar S. Brown, author of THE LUTHERAN'S "Worship Notebook," remarked after the service: "No choir did any better on a first singing."

WHAT ARE SOME of the difficulties experienced by other churches? Some congregations in our neighborhood resented the change. In one case the church council felt the congregation should vote on the setting to be used. The congregation will use the first setting for three months and the second for three months. The question will then be put to a vote.

"It sounds too Catholic," said one choir member. "Sounding Catholic is not bad in itself," the pastor pointed out. "Much of our worship is based on early forms common to both churches."

During a rehearsal another choir member sighed, "I feel we're going to a rat race." "I know it's faster than we have been used to singing," agreed the choir director, "but it should be sung at the same tempo it would be spoken."

Mrs. Kunkel found people clung to the familiar service because they could sing without the book.

"Maybe it's time we looked at our books," she suggested, "and think about what we're singing instead of repeating it from habit." Some objectors came to Mrs. Kunkel after they learned the service and apologized for being so hard to convince.

IN ONE CHURCH a member said she could not think while singing so fast. Another said she "didn't like it and never would."

The young people's acceptance was encouraging. The 60 confirmands at Grace Church in the last three years demanded copies of the new *Service Book and Hymnal* which they had been promised. To test their sincerity Dr. Wallick asked those desiring it to send back a postcard request. Fifty-five came back.

All pastors interviewed felt most of their people were making a sincere effort to see the advantages and beauty of the revised form of worship. "Just knowing there are various ways of using the same service broadens our ideas," Dr. Wallick summed up. "It is a radical step and we have to allow for a certain amount of criticism. But I don't feel it's too serious."

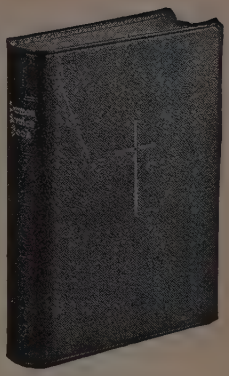
HYMNS HELPED bridge the transition. Finding old friends like "What a Friend We Have in Jesus" and "Stand Up, Stand Up for Jesus" created a favorable attitude. It was pointed out 323 hymns from the *Common Service Book* were retained.

Most churches use familiar hymns for the processional and recessional, introducing the unfamiliar ones in the middle of the service.

Here again Dr. Wallick admonished his congregation: "We should rise above the idea that we like only old hymns. The Scriptures say nothing about staying with the old songs, but they tell us repeatedly to 'sing to the LORD a new song.'"

Gradually, across the country, Lutherans will be united in "singing to the Lord a new song."

"What shall we do with the old Common Service Book?" is a question frequently heard among congregations changing to the new hymnal. Here are some answers:



Your Old Hymnal Has a Future

SERVICES have acquired greater meaning for an all-Negro Methodist Episcopal congregation in Syracuse, N. Y., because a United Lutheran church member saw to it that the group which owned a dozen Methodist hymnals for a membership of 400 got *Common Service Books* from Lutheran congregations that had changed over to the new Service Book.

It took some doing for Mrs. Norman Dean of Syracuse to get the project under way. She discovered the need while being a guest speaker in the Negro church last June. She called several churches until one, First English, responded.

FIFTY *Common Service Books* were shipped to Hopps Memorial Church and, as the pastor of the Methodist congregation reported, the books "are raising the level of worship" because the quality of the musical part of the service has improved.

People at Hopps Memorial frequently remain in church after the Sunday service to read the books. Others have asked to take them home for daily meditations. Some even suggest that the Methodist congregation adopt the Lutheran liturgy.

THIS IS ONE INSTANCE in which *Common Service Books,* no longer in use at regular services in Lutheran churches, proved a blessing to another congregation. There are other examples of what to do with the books. Grace Church in Drexel Hill (Philadelphia), Pa., gave its books to a mission congregation. First Church, Norfolk, Va., made the old hymnals available to its families at $1 a volume for home devotions, sold 40 in a hurry.

Eight suggestions on how to use the old books are contained in the August issue of *The Zion,* Slovak Zion Synod monthly. In line with the plan adopted by the Norfolk congregation, the synod paper points out that with increasing emphasis on worship at home, the CSB with its "reservoir of general prayers, collects, pericopes and familiar hymns" is an ideal for family devotions. And, the article adds, "it would be best to sell the book at a nominal price. A purchased CSB would have greater value to the parishioner if it were bought than if it were given for nothing."

BUT THERE are other possibilities. The book could be loaned or given to the sick and shut-in of the congregation. Auxiliaries and institutions of church and state—orphanages, homes and state reformatories—may need it.

The Sunday school can use it, too. "It is unfortunate that a number of our church schools squander a goodly portion of their limited teaching time for makeshift 'devotions,'" *The Zion* article points out. "The Christian Youth Hymnal . . . has seen its day. It was a poor tool to prepare our young people for the Common Service. How much poorer and ineffective will it be if used as a preparation for the new Service Book. It is hoped that the CSB will take its rightful place in the worship of the Sunday school —if such worship is demanded . . ."

There should also be a sufficient number of old Service Books in any church's library for the use of teachers, students and parishioners. Mission congregations, normally struggling to keep up with their current and future financial obligations, could be greatly helped with a supply of old hymnals until they are ready to buy new ones.

Merger Planners Had to Face Prickly Problems

. . . Who shall set the standards and exercise authority over pastors in the merged church? . . . Shall members of lodges be granted ordination? . . . Such questions had to be discussed and answered by the Joint Commission on Lutheran Unity

CONGREGATIONS. The new church is to consist of congregations and ministers. They will hold direct membership in the church itself.

If that sounds flat and banal, it isn't. No strand in the fabric that is being woven for the years ahead does more to color all the rest. It is a marked departure from the familiar cut of the cloth in our present ULCA.

Our church is composed of synods; its contacts with local parishes are mediated through them, one step but a long step removed. Its successor, in contrast, is to have an immediate relationship to both pastors and congregations that is new and transforming. I repeat, in the whole anatomy of the church-to-be no one principle will be more pervasive in its effects.

It is not that our fathers in 1918 didn't have a feeling for this conception of what a church ought to be. They did! More than one touch in the constitution that they drafted forty years ago shows plainly that deep in their hearts they shared the conviction that is now coming to expression.

Two contrary approaches to the building of a church were in conflict, not only in the instructions given to the architects of our present structure but equally in their own minds.

The alternate view, namely a union of synods, was fated from the start to be stronger. Nothing could have been more inevitable in the context of a generation ago—when three church bodies composed of autonomous synodical units were combining. All the good-spirited attempts to reconcile the two concepts were not more than partially successful.

The interplay of the general church body and a synod in dealing with congregations, as it is projected in the proposals before us, is ingenious and offers promise of working well. Both are given real stature and substantial responsibilities. Congregations are to be received into the whole church but the action in each case will be a synod's. Each congregation will have a double, but never a clashing, loyalty.

MINISTERS. Just as congregations are not members of the United Lutheran Church, ministers aren't either. We have grown into such a solid phalanx in the ULCA and feel so close to each other that we seldom remind ourselves of the technicalities of the existing situation.

By FRANKLIN CLARK FRY

This article is condensed from the report Dr. Fry will make to the ULC convention in Dayton. Further sections of the report will be published in The Lutheran next week

We are ministers of the thirty-two synods, each of them independent of the others and of the church-as-a-whole, each completely self-determining on everything affecting the ministry.

The primary authority in all matters relating to the ministry, according to the JCLU outline, will be vested in the synods. They will have the majority voice in ordination, reception and discipline, and the sole responsibility for removing from the ministerial roll men who have left the pastoral office.

In discharging these duties a synod will act in the name and with the full power of the church-at-large, which, in turn, will have the right to appoint a minor fraction of the membership of the examining and discipline committees to represent the communion as a whole.

ONE CLEAR IMPLICATION of the good premise that every ordained man is to be a "minister of the general church body" —which was certain to raise delicate questions but is an absolutely inescapable deduction—is that it is then plainly up to the church-at-large to fix the standards of admission into and continuation in the ministry. In the past, synods in our own church have possessed wide latitude at this crucial and sensitive point, and have had differing practices, particularly on the membership of ministers in fraternal orders.

Several ULCA synods have prohibited their pastors from belonging to secret societies and are clearly within their rights in doing so. Six enforce this rule now by constitutional enactment. By recognizing them on a parity with all the rest, the United Lutheran Church shows that this stand is not out of harmony with the polity of our church.

FROM THE VERY FIRST day of the Joint Commission on Lutheran Unity, it was visible to everybody that the issue of lodge membership for ministers was going to be the steepest obstacle on the road to merger, the thorniest point that would have to be handled. No good would come from acting as if it were not there. There was no hope that, if only we would keep our eyes away from it, it would be overlooked or disappear. Our brethren from the other bodies had strong convictions about it, and thousands in the constituencies behind them were even more adamant in insisting on what they would regard as an acceptable solution.

AT THE same time, we ULCA negotiators, representing we hope the temperate mind of our church, believed that this question, important as it is, dare not be allowed to be the rock on which all our hopes of merger would founder.

To permit that to happen would be to lift it out of all proper perspective. It would be wrong for an inflexible attitude on either side toward what is after all only a single and, in our thoughts, not a major point of Christian practice, to defeat the whole effort on which we had embarked in the direction of the unity of the church of Christ.

We would deplore it if the objectors to secret societies would carry their opposition to that extreme; and, we agreed unanimously, it would be at least equally unjustified on our part, a sad distortion of the right proportions of things and really a misrepresentation of the United Lutheran Church, if we would do so in defense of the traditional position of our past.

The first voice, without any prearrangement, that was raised to ask about the customs and constitutional provisions of the four churches on this issue was one from the ULCA. In many ways that was a healthy thing. This took place at the

Regarding membership of pastors in secret societies, the Joint Commission said that:

"If the church shall be free to advise and admonish concerning association and affiliation with organizations which claim to possess in their teachings and ceremonies that which the Lord has given solely to His church, its ministry must not be compromised by pastors who belong to such organizations. Provisions shall be made in the constitution of the church whereby ministers ordained by the new church shall agree to refrain from membership in such organizations or be subject to discipline."

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opening session. From then on, the question was a constant undertone, rising in a crescendo on a tense and memorable evening in September, 1957, until the day when the formula was adopted that appears in the JCLU report.

THE DEBATE began with a motion by a spokesman of the Augustana Lutheran Church which he had formulated at the request of a man from the ULCA, who had urged the Augustana representatives to put in written form the specific regulation that they were advocating.

THREE MAIN contentions, which have been forcefully presented again and again by members of our delegation on every occasion when this issue has been talked about in public or in private, were vigorously reiterated in opposition:

1) An evangelical approach, that is by counsel and persuasion in the light of the Gospel, is preferable to a legalistic one.

2) The doctrine of the universal priesthood of all believers ought to be heeded by Lutheran Christians; we need to be vigilant against any tendency to set ministers, who are the holders of an office according to our theology, apart from the laity by legal distinctions.

3) There is a disturbing ambiguity as to the precise organizations referred to in this and all similar statements. The delegations of our sister churches in the joint commission have indicated an unevenness, and it seems to some of us inconsistency, of practice in their bodies, singling out some organizations for objection and not others that appear to be open to the same criticism.

Embodying one or more of these cardinal principles, particularly the first of them, two substitutes were offered successively by members of the ULCA delegation, spiritedly defended and lost. The first, introduced by Dr. Carl C. Rasmussen, was to this effect:

"Cognizant of the acuteness of the so-called lodge question within Lutheran Churches now laying the foundation for a merged Church, the United Church recommends to its constituent synods, their respective committees on ministerial education and their theological seminaries that they give earnest counsel to candidates for the office of the ministry in said Church to refrain from entering the membership of any lodge, either before or after ordination, lest by such membership they place burden upon the hearts of brethren to whom such relationship to lodges is a serious matter of conscience."

THIS phraseology 1) accepts the premise that all seminarians should be actively discouraged from joining any lodge; 2) asks for only a recommendation to the synods of the future, and 3) is based on the offense that lodge membership would give to others. This motivation was held to be far too weak.

The negative vote was decisive, ten for (all ULCA) and twenty-two against.

I was the one who advanced the second substitute as a stronger alternative, copying in the third and fourth lines a series

of words favored by the Suomi Synod delegation:

"The . . . Church admonishes all ministers of the Church to avoid affiliation with organizations or groups that claim to possess in their teachings or ceremonies that which the Lord has given to His Church and calls upon the officers of the Church, the officers of synods, the presidents and faculties of theological seminaries, and all pastors to counsel candidates for the ministry and fellow pastors to observe this admonition,

"a) in order to avoid compromising, or seeming to compromise, full fidelity to the gospel;

"b) in recognition of the living tradition of certain of the merging churches; and

"c) as an action of loyalty to . . . Church."

ALL PASTORS, this time, were to do the counseling and it was to be addressed to all theological candidates and fellow pastors, thus eliminating a distinction between new entrants into the ministry and men already ordained.

The count rejecting this formulation was almost identical with the one before, ten for (still all ULCA) and twenty-three against. The Joint Commission on Lutheran Unity's affirmative action, as it appears in its report, was then taken, twenty-three to ten.

At this critical juncture, the United Lutheran Church delegation withdrew soberly from the meeting, as allowed by the rules of the commission, for a private consultation. Ten minutes later we reappeared and I, as its chairman, slowly read this quiet sentence, which was greeted with grateful and friendly applause:

"As a concession in love to the living tradition of our sister churches, the commissioners of The United Lutheran Church in America acquiesce unanimously in the vote just taken."

Every word needs to be weighed to get its full import: "As a concession . . . "—the noun speaks for itself; ". . . in love . . ."—our love is not perfunctory or a pretense, it is deep and genuine and abiding; ". . . to the living tradition of our sister churches . . ."—no commitment to any theological basis for the decision was either asked for or given; " . . . the commissioners of the United Lutheran Church in America acquiesce . . ."—"acquiesce," according to Webster's, means "to accept or comply tacitly, without implying assent or agreement; to accept as inevitable"; ". . . unanimously . . ."—by coincidence, with a typical ULCA lack of premeditation in this matter, our delegation included all three categories: members of lodges, a former member, and life-long non-members.

1) THE PROPOSED regulation does not apply to lay people—to any lay people—and will not be extended to do so.

2) IT HAS to do only with men entering its ministry, by ordination or otherwise, after the new church is formed. Ministers who are members of lodges or other secret societies on the date of the merging convention will not be affected by this enactment. They will be subject to no discrimination or disabilities. Their future relations with such organizations will be scrupulously left to their own volition and consciences, exactly as they have been in the past.

3) NO SPECIFIC order or organization will be named in this connection by the Joint Commission on Lutheran Unity or by anybody else prior to the merger.

4) IT IS UNDERSTOOD and expected that this (see preceding sentence) will be done in good faith after the new church comes into existence.

WORSHIP NOTEBOOK

WHAT SHALL WE CALL OUR OFFICERS?

DELEGATES to the ULCA convention in Dayton are busily plowing through two paper-back volumes. They aren't the kind with lurid pictures on the cover. These books are the "Advance Bulletin" and "Bulletin of Reports."

The smaller one contains the report of the Joint Commission on Lutheran Unity and the Report of the President to the October convention. Merger among Lutherans is in the air and everyone is anxious to know how the commission proposes to move the churches toward this union.

EARLIER THIS YEAR I reported that the commission had quickly decided the matter of titles for the officers of the new church. It was interesting to see this subject held under the magnifying glass of President Fry.

"The liveliest flurry occurred when a subcommittee came out boldly in favor of designating the chief executive of the new church as 'president-bishop' or 'archbishop' and its constituent units as 'dioceses,' each with a 'bishop' of its own. That got short shrift, exactly as you would expect! Nobody, or practically nobody, agreed with the committee's 'earnest opinion . . . that the use of the ancient and historic title for functions and leadership in the church will most effectively communicate (their) nature to the world-at-large and will command a respect that is most desirable' whereas 'strictly secular or business titles attached to ecclesiastical functions cannot carry such weight and have not done so in our Protestant practice.' "

It seems that if, "as you would expect," we American Lutherans are so emphatically opposed to the title of bishop, a committee wouldn't even bother to draw the names out of the grab-bag of "medieval ecclesiasticism." But the fact that this subcommittee offered its "earnest opinion" in favor of the title leads one to believe there is more to it. And I think there is!

I remember a delegate at the Toronto convention addressing the chair with words something like this: "You are truly our bishop, whether we call you that or not!" From time to time, one hears people refer popularly to synod presidents as "bishops." We've found that there are such things as Lutheran bishops, even though there are as yet none in America, and many people are wondering why we still stick to titles that are so similar to those that are borne by government officials.

Bishop is a peculiarly church title. It comes from a Greek word meaning "overseer." That's what his task was, like a pastor (which means shepherd). He was to oversee the flock of Christ.

I WONDER if the members on the commission reflect accurately the feeling of the majority of the members of the churches they represent or were they acting out of their own reaction to the subcommittee's proposal? Is there such a decided and vehement abhorrence of the term of bishop?

It isn't going to make a lot of difference what we call our officials. Their responsibilities will be no different. Why make a fuss about it?

Of course you could reverse that argu-

ment and say to the "anti-bishops," "Well, if it doesn't make a difference, why not use the titles which have always been peculiarly and descriptively the property of the church?"

THERE ARE some people, and I suspect that they are far from being a minority, who are concerned with appearances. There's the fellow who sees a painting hanging slightly askew on the wall, and has to straighten it. There's the woman who gets the urge to remove a piece of gaudy jewelry which detracts from the very attractive dress her neighbor is wearing.

I suppose that's why St. Paul directed that "things be done decently and in order." We try to do that. We train our children to make their beds, pick up their toys, hang up their clothes. We are careful about outward appearances.

We do the same thing in church. We want it to be a place of beauty. One doesn't like to sit and look at peeling plaster or frayed carpets. We also want things to have an order. What kind of service would it be if anyone could get up and do just what he wanted to do, or even if the minister followed no ordered sequence?

THIS ISN'T MEANT to say that the church can't have order and decency with the titles it now employs. Some people feel it has too much order! But to take up again the time-honored titles is to invest our leaders with a more accurately designated expression of the offices they hold.

The church is different. Its message isn't the same as that of the modern world. Its words aren't synonymous with the "business-as-usual" techniques of secular society. Against all of the sounds which flow from the lips of modern man, be they bitter hatred and strife or most solemn altruism, the church preaches Jesus Christ, and the love and peace which come alone from him.

To emphasize this different message, the church stresses this difference in its life. Worship is an action quite unlike that found anywhere outside the church. Forms, ceremonies, and appurtenances stress this difference. But occasionally we slip and things are imported from outside.

So it has been with the titles now in use. Perhaps it isn't necessary or important, but one would hope that were our officials of synods and the church invested with the title of bishop they might more readily realize the great and important spiritual responsibility that is theirs.

EVERY SO OFTEN a man must take a good look at himself, his vocation, his responsibilities, his successes, his failures. Were I an official I'm afraid that the word "president" would but remind me of mountains of administrative duties, piles of paper work. But if I were to remember that I was a bishop of the church of Jesus Christ, my calling would be clearly defined.

President Fry adds a final word on the subject: "Now is plainly not the time, and this is not the place for such an analysis." He's quite right. A church official can't open the limited pages of a biennial report to debate. Debate is properly the function of an assembly. Issues which arise must seek their solution when people come together for discussion.

The church is about to come into such an assembly. It will take time to look carefully at its future. Let's hope that somewhere in the debate of the Dayton convention the called-for analysis will see the light of day. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Neatness and disorder

QUESTION: My husband died seven years ago. At the time my granddaughter and her family were living with us. We charged them no rent, and we helped in their financial problems. Esther is my only living relative.

After Harry's death we talked matters over and concluded that it would be good for all of us if we continued to live together. But we decided a larger house would be needed. A larger place was bought (by me), and I used Harry's insurance money to fix it up. Esther's rugs were worn and spotted, for she had allowed the children to eat in the living-room before the TV or anywhere else, and they had soiled rugs and furniture.

Before we made the change, we had an understanding that the children would have to hang up their clothes and be neat with their food. I thought we were all set. But the new order lasted only a few months. Now they are bad as ever.

I do part-time work, as does Esther, and am not home all the time. When I am here I clean and try to set things in order, but no one else seems to care. The children seem to think I am a maid. They are 15, 9 and 7, and I think it's time for them to learn to do some things too—but they give their parents little respect.

REPLY: This case of domestic anarchy is unjustified. But you have allowed matters to drift too long. You had reached an agreement with Esther, but then neglected it, as much as she did. The children are old enough to understand and to help—especially the older two. Despite the disadvantage of a time lag, you can get things changed if you are tactful.

Find an opportunity for a home council—when all adults are in good humor. Tell them you have appreciated having their company, have wanted to help them, but find all the disorder very annoying.

Say you would be much happier if things were different. Suggest that the work be distributed among you and that one act as co-ordinator, and that should probably be Esther. Suggest that they use the free moments of each day to look things over, and set them in order. Emphasize that all can have a nicer place to live if it is kept neat and orderly. Be pleasant the whole way through, but be sure to give the seriousness of the problem its proper place.

Young adults

QUESTION: I am a single girl in my late twenties, Protestant, and alone. Our community is in the depressed hard coal region. Most of the younger people leave town as soon as they get out of high school. I have a good position, but I have difficulty in meeting young Christian single people of my age. Could you suggest any religious camps or gatherings that I could attend either during my weekends or vacation?

REPLY: Practically all of our synods have camps which operate during a large part of the summer. Others conduct a summer school. Some have both. In some cases there is a week for older young people and adults, both men and women. Inquire of your pastor or your synod office.

THE TEN COMMANDMENTS

By DONALD A. OTTINGER

2.

YOU SHALL NOT TAKE THE NAME OF THE LORD YOUR GOD IN VAIN

MAYBE THERE aren't many men like Jasper Holmes around anymore, but a lot of us have some of his characteristics. His was a name that brought fear and trembling into the hearts of all who heard it, including the members of his family.

He was a stern-faced man who ran a butcher shop and claimed to live by the laws of God. He was certain that the Ten Commandments were his rule for living and that anything contrary to them was sin. One who committed sin must not go unpunished.

JASPER BELIEVED that his children respected him as a father, but one questions whether it was respect or fear. When Sara, the oldest daughter, was heard singing a popular song, she had to sit in the parlor and read the whole book of Genesis aloud. Then she was sent to bed hungry.

The day Jasper discovered that his wife Anna had taken a meat pie around to the Simmonses, he scolded until the neighbors shut their doors so they would not hear the racket. Matt Simmons was a no-good alcoholic, Jasper said, and they were certainly not going to contribute to *his* welfare. And, as long as Belle stayed with him she was as bad as he.

It seemed not to have occurred to Jasper Holmes that Belle had nowhere to go or that she might love her weak husband. God punished people for their sins, Jasper said, and Matt and Belle had a right to take their punishment. Anna should not interfere with God's work.

Perhaps he did not mean to be cruel. It just never occurred to him that God was a God of love as well as of justice. And so he called the wrath of God down upon all who erred.

The incident of his youngest son's misbehavior was a typical demonstration of Jasper's way of life. Thad was not more than ten years old at the time. On the way home from Sunday school the youngster was approached by a man who asked if he would be willing to do an errand.

Since it was just a matter of delivering a package to an address that would take him only one block out of his way, the boy saw no harm in it, and consented. When the man pressed a dime into his hand, he tried to refuse it. But the man insisted, and a dime was worth some consideration.

AFTER DELIVERING the package he turned the corner to return home, and there in the window of a novelty store he saw something he wanted most acutely. It was a long whip, the kind the livery stable men used to drive their carriages —only, of course, in small-boy size. And the sign said it was only ten cents.

Thad hesitated, but not long, for he was soon on the street again with the whip in his hand. It made a wonderful cracking sound. And so he pranced his imaginary horses on down the street, cracking his whip with delight.

However, when he came within sight of his own home, he realized that an explanation would have to be made to his father. Perhaps it would be better if his

father did not know anything about it. So Thad stuck the whip under the steps and went in the house.

But, as Thad said afterward, he should have known better than to try to get away with it. Whether his father recognized a guilty expression on the boy's face, or whether he had seen him coming with the whip, no one knows. But very soon Jasper Holmes had the boy pouring out the whole story and showing the whip which he had bought on the Sabbath, and worse still, with money he had earned on the Sabbath.

THE RULE was that the children should come directly home from Sunday school without dawdling. And he had broken that rule too. After delivering a stern lecture, the big man took his son by the hand and with ominous precision went slowly up the stairs to the attic.

Anna Holmes busied herself in the kitchen, for she dared not interfere. However, she could not help hearing the sound of her small son's crying, and the *swish* of his toy whip as it rushed through the air to descend upon his back and legs.

She knew that afterward her husband would demand that they pray together that their son might be forgiven. It would be a prayer made in an attitude of humility, as they would be on their knees, but the voice would be the voice of arrogance—a man taking the Lord's name in vain.

THE SECOND COMMANDMENT

CURSING AND SWEARING are not the only means of profaning the name of God. There are many people who, while horrified at the outburst of a man who has just hit his thumb with a hammer, are guilty of worse profanation without realizing it.

Cursing is really just an implement of superstition. The name of the Deity is pronounced as a kind of magic word in order to produce good or evil, as the case may be. The magic use of the name of God was first condemned in an endeavor to drive out superstitious ideas from among the people. Superstition is always the enemy of true religion and must not be tolerated.

And, as a matter of fact, we have not rid ourselves of this kind of profanity. There seems to be a sort of primitive satisfaction on the part of many people to hear, over and over again, certain magic words.

None of us, I suppose, is guiltless of employing certain beloved formulas in our religious practice without fully appreciating their meaning. Their use becomes a sort of habit. Even the "holier than thou" attitude, assumed by some, becomes profane. For it, too, is false religion.

THE PRAYER that is no more than words upon a man's lips, the sign of worship given without thought from mere habit, the autocratic selfness that shuts out consideration for others—these are means of taking the name of the Lord in vain.

JESUS SAID, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.'"

The most dangerous enemies of the gospel of Jesus have always been those who made a great show of their religion without ever realizing its real meaning. There are many ways of taking the name of the Lord in vain.

For wives who worry about their husbands

Been wondering what in the world's gotten into your husband lately? So cranky, so jumpy, so restless? Used to sleep like a top, didn't he? But now . . .

You know, chances are he's *over-coffeed*. It happens. But when people switch to Postum, they notice a real change. Postum contains no caffein, can't worry the nerves or keep you awake at night.

Postum's such a satisfying hot drink, too. Come on now, give those over-coffeed nerves a rest—with Postum!

Postum is 100% coffee-free

Another fine product of General Foods

BOOKS

THEOLOGY OF ART

The Church Incarnate. By Rudolf Schwarz. Regnery. 231 pages. $7.50.

Is there such a thing as a theology of art? Many artists and theologians would say no. One of the finest architects of our time not only says yes, but has written one of the classic statements on the nature of architecture and its relation to the Christian life. In what was perhaps the darkest hour of his nation's history Rudolf Schwarz published his illuminating, liberating *Vom Bau Der Kirche*. Twenty years later the work now appears in English as *The Church Incarnate*.

Herr Schwarz takes seriously the Pauline doctrine of the church as the Body of Christ. The House of God properly expresses this confession in its use of the materials and technology which are at hand. The realm of the material is not evil; it is capable of bearing the presence of Christ in history.

In a provocative manner, Schwarz discusses seven plans which can express various aspects of the theology of the Body of Christ. The church building in which the congregation is caused to form rank on rank of even rows facing an altar in the east is only one of seven possibilities. A more elementary plan is the ring or circle. The congregation gathers around the altar in penitent and joyous consciousness of the real presence of him who is with his own until the end of the world.

Why is so much of present-day American church building so tedious, repetitious, graceless? Architects do not lack technical competence. Schwarz clearly shows where our trouble is: dullness in church building is an echo of our inarticulateness in the theology of the church. And so, in the name of the God who refuses to make two snowflakes alike, churches of deadening uniformity are scattered across the land.

We repeat ourselves, copy the cliches, fear the leap into the unknown, and suspect the power of the creative Word. It is at this point that Schwarz can help. No serious artist (or theologian, for that matter) can afford to neglect him.

Chicago . . . ROY JOHN ENQUIST

BOOK BREVITIES

Firecracker Christians. By George K. Bowers. Muhlenberg Press. 112 pages. $1.25.

A book of 28 story sermons for children, which might be read aloud in the family circle or used for children's services or weekday school sessions. They are brisk.

The Torch of Faith. By Freda Dunlop White. Winston. 212 pages. $4.50.

A lively account of the people and events in the Bible, from Abraham to John the Seer, at about 12-14-year-old reading level. It should be a fine background book for weekday school pupils or confirmands.

Proofs of His Presence. By Grace Noll Crowell. Abingdon. 110 pages. $1.50.

An eloquent little book of devotional readings, including some of the author's much loved poems.

Lincoln Finds God. By Ralph G. Lindstrom. Longmans, Green. 120 pages. $3.

Lincoln was never a church member, and some have asserted he was an unbeliever. Mr. Lindstrom depends largely on Lincoln's own statements to indicate a gradual growth in faith.

Worship Services for Junior Highs. By Alice A. Bays. Abingdon. 239 pages. $3.

The "worship services" are sketchy and not of much value in a liturgical church. But the book contains 35 stories of strong human interest which are useful in devotional programs for teen-agers.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

letters to the editor

Fight for Quemoy

SIR: You roundly castigate the diplomacy of John Foster Dulles, and also speak of the President of the United States as "tagging along" (*"Conclusion," Sept. 17*). These men and their advisers are probably more acquainted with world conditions and the defensive needs of the nation than you are. You are wasting the pages of THE LUTHERAN on comments and advice concerning a very serious matter with which you could not possibly be very familiar, either by training or background. I subscribe to THE LUTHERAN to read about the activities of my church and hope to become a better informed layman in the service of my Lord Jesus Christ. I do not expect to find political diatribes within its pages.

DANIEL H. BENNETT
Keslers Cross Lanes, W. Va.

SIR: That page of appeasement is your worst article in years. You might argue with General George Washington in 1777 that the village of Chadds Ford, Pa. (population 100), was not worth fighting for, but he lost half his army in its defense. Since you say you haven't heard anybody who likes the Eisenhower-Dulles policy, it is evident that all your associates are Democrats.

Abington, Pa. LOUIS C. METZ

SIR: The Communists have proved many times over that a show of force is the only thing they respect about the free world. Communism is advancing like a huge tidal wave that threatens to engulf us all if we do not call a halt. Many Americans believe and hope that Mr. Dulles is not bluffing but is in deadly earnest concerning his policy in the East. (MISS) MARTHA J. HILDEBRAND
Red Lion, Pa.

SIR: Communists took over China not primarily because of the inadequacies of the government of Chiang but because of the military and political support of the Russians while the Americans dragged their feet in meeting their obligations to Chiang. Do you not recall how Congress appropriated aid for Chiang but it just never seemed to reach him? Have you never read the report of the Institute of Pacific Relations and its role in influencing our policy against Chiang and for the agrarian reformers of Mao, an Institute largely controlled by American Communists? Are you unaware of the role of George Marshall in negotiating between the two Chinese groups and how his every move seemed to play into the hands of Mao? BROOKE WALKER
Philadelphia

SIR: During the period of Roosevelt and Truman very many Communists held very high positions in Washington, and these cursed policies were inherited by President Eisenhower. OTTO A. JOHNSON
Detroit

SIR: As for "Chiang Kai-shek's decrepit dictatorship in China was defeated because it was dishonest to the core," this is the same line that the pro-Communists fed our State Department in the 30s and 40s. Chiang had the rug pulled out from under him by our own State Department, and the Reds of China and Russia who had us convinced that they were nice people who wanted a little freedom and they would turn China into a democracy just like the good old U.S.A. (REV.) LUTHER M. SCHULZE
Baltimore

SIR: I have definite convictions about the extreme danger in appeasing communism because I was one of the thousands of Americans who fought in Korea. We were not permitted to win that war because of Truman and the policies of his administration. A firm stand and victory in Korea would have prevented this present crisis.

Jersey City (REV.) WILLIS M. ROSS

SIR: The idea that the U.S.A. is acting irrationally when it tries to stop Communists from taking, by force, one more piece of territory, is a page right out of the Communist handbook. To make that comparison about Staten Island honest, the U.S. mainland should be occupied by the enemy with Staten Island a last toe-hold of loyal Americans. Do you really think the rank and file

in China are happy and won't revolt if the opportunity is given them, such as a third world war or a successful invasion by the Nationalists? As a matter of record, Chiang was betrayed by his so-called friends, not overthrown by revolt of his people.

Chicago H. M. GAARDER

SIR: I served as a missionary in China since 1913. We cannot deny that Chiang's 22 years of rule on the mainland of China were corrupt, the inflation was real the last years, and civil war incessant. However, the Communist regime in the last nine years in China has killed an estimated 40 million people. Ninety-five per cent of the people of China do not want communism. When the true story of Communist rule in China since 1949 is written, it will be a story of bloodshed, horror, and brutality beyond description.

My wife and I began mission work in Formosa in 1952 and left a year ago. About 450 Protestant missionaries are busy there now. If the U.S. government allowed the people of Formosa to fall under Communist control, it would mean the death of thousands of Christians and millions of non-Christians. To recognize Red China would mean another step forward for the Communist leaders in their ambition to conquer the world. The Philippine Islands would be next, then Japan, and our own country. Armed aggression must be stopped at any cost. VICTOR E. SWENSON

Pasadena, Calif.

SIR: May God grant you the courage, also the wisdom, to continue writing similar editorials. (MRS.) WINIFRED MILLER

Detroit

SIR: How unfortunate that the executive branch of our government cannot see the matter with your viewpoint.

(MRS.) PHYLLIS W. YOST

Huntsville, Ala.

SIR: That was a fine and courageous editorial. I wish more folks would speak out and that we had done so earlier.

Norristown, Pa. (DR.) C. P. HARRY

SIR: I heard Mr. Eisenhower's address but agree with your "Conclusion."

(REV.) HOWARD A. KUHNLE

Binghamton, N. Y.

SIR: Thanks for your splendid "Conclusion" of Sept. 17.

(REV.) THEODORE W. JENTSCH

Sinking Spring, Pa.

SIR: Congratulations on your stand.

Nokomis, Ill. JOHN S. RHINE

Name of the new church

SIR: To me it is ridiculous to have such a long name for the proposed new church as "United Evangelical Lutheran Church in America." It would be better to call it merely "The Lutheran Church" and on the second line "Evangelical." If one were asked to what church he belongs, and he started with "United Evan . . ." he would get no further, as by then he would have lost his questioner who would never know what the church was.

The Missouri Synod calls itself "The Lutheran Church—Missouri Synod." If the day ever comes when we could be united with the Missouri Synod the way would be paved already with a name that would fit. All that would be needed would be for them to omit "Missouri Synod" and for us to omit "Evangelical." WILLETTA BUNN

White Plains, N. Y.

Wrong author

SIR: As pleased as I was to see the story "This Girl Is a Minister," in the Sept. 1 LUTHERAN, I was appalled to see my name given as the author. The story was written by the Rev. A. Henry Hetland, western field secretary for the Division of College and University Work, and this information was included in my letter which accompanied the story. This information should have been on the manuscript itself, I realize, and I'm sorry that this was not done. Nevertheless, Pastor Hetland should be given credit and I hope a correction can be noted as soon as possible in THE LUTHERAN.

Chicago BURNICE FJELLMAN

Missouri Synod Joins Exploratory Merger Talks

WINNIPEG—Prospects of Lutheran unity in Canada seemed bright after Canadian leaders of all Lutheran bodies spent two days together in Winnipeg.

Although the 45 pastors and laymen present at "exploratory conversations" last month had no power over their churches, 30 of them had been sent by official action of their respective units, including the four Canadian districts of the Lutheran Church—Missouri Synod.

IN THEIR PRESENT bi-national churches, Canada's 240,000 Lutherans, according to latest official figures, are outnumbered by Lutherans in the United States 32 to 1.

The two-day meeting, held for the third year in a row, considered whether the Canadian constituencies of the six bodies cooperating in the Canadian Lutheran Council and the Missouri Synod should merge to form one Lutheran church in Canada.

FIVE PAPERS dealing with possible merger were presented. Summarizing the attitudes of the so-called "parent bodies" toward a Canadian merger, Dr. G. O. Evenson said that a clear "go ahead" has been given by the American Lutheran Church, the United Lutheran Church in America, and the Augustana Lutheran Church.

Even the traditionally isolationist Missouri Synod favors a united Canadian church, provided that precise doctrinal agreement is first reached. Although the Evangelical Lutheran Church has not officially spoken, Dr. Evenson, an ELC pastor, expressed the opinion that his church being engrossed in a merger with the American Lutheran Church and United Evangelical Lutheran Church, "does not believe wise" discussion of an all-Canadian merger "at this time."

Missouri Synod's Ontario District president presented a paper on "An Indigenous Church—An Approach Toward the Establishment of a Doctrinal Basis." The Rev. W. O. Rathke, of Waterloo, Ont., said, "every genuine Lutheran wants Lutheran solidarity, because he believes that it will be advantageous to the preaching of the pure Gospel which his church has." "And this Lutheran unity can be established only on the basis of divine truth," he said.

MERGER is topic for Canada Pastors Krempin (ALC), Augustana's Olson, ELC's Evenson and Storaasli, and the Missouri Synod's Rathke

"To pursue union simply for the sake of Lutheran togetherness is to pursue a will-o'-the-wisp which will lead us into the quagmires of controversies and conflicts. A Canadian Lutheran Church of no conviction or one of weak conviction will be impotent no matter how great its numerical strength. Such a merger will not be worth what it costs in the concessions it demands of conviction."

THE FINANCIAL PICTURE was explored by the Rev. Edward Krempin, of Calgary, Alta. He compared the subsidy received from headquarters in the U.S. with the amount Canadians give toward benevolences in Can-

Mission Development Reaches Into Fauquier County

PURCHASE of land in Warrenton, since colonial days co-capital with Leesburg of the "hunting horse country," for future erection of a Lutheran church marks advance of Lutheranism into new territory.

Although Lutherans have been active in neighboring counties for two centuries, Fauquier County, 100 miles south of Gettysburg, Pa., had never had a church nor Lutheran services until a handful of "displaced Lutherans" three years ago held exploratory meetings which led some months later to regular Sunday services under the guidance of a mission pastor from a neighboring county.

Organized as the "Warrenton Lutheran Group," they borrowed the chapel of St. James' Episcopal Church for afternoon services, with the Rev. H. Edmund Pfeifer of Christ Church, Fairfax, making a 70-mile round trip each Sunday to serve them.

No phenomenal growth occurred. Warrenton and Fauquier County have an almost static population, but recent developments indicate that suburban growth around Washington, D. C., 45 miles to the east, will soon reach Warrenton.

A survey by nine neighboring pastors turned up a few Lutheran families and several unchurched. There are also many former Lutherans who joined other Protestant churches for lack of a Lutheran congregation.

WARRENTON Lutherans dig in: Jack Hamilton, Winfred Elson, Donald Carrier, Pastor Price mark site for future Church of Our Saviour

CANADA . . .

ada and in the churches-at-large. Treasurer of the Canada District of the ALC, Pastor Krempin showed that benevolence paid by Canadians exceeds the subsidy total by 50 per cent.

AN INDIGENOUS CHURCH should train its pastors carefully in Biblical doctrine at the two seminaries in Canada, said Dr. O. K. Storaasli. He emphasized the importance of sound seminaries, claiming that "modernism" and other weakening influences which have "swept over the church . . . have originated in the schools, generally in the teachings of one professor or two."

Dr. Storaasli, president of Luther Seminary, Saskatoon, cautioned: "Under the aegis of modern learning, young ministers were stripped of their Christian message so that they became glorified social workers and hybrid psychiatrists."

Lutheran seminaries at Saskatoon and Waterloo ". . . must hold unequivocably a theological position, unique as it is, and teach the men to defend it," he said.

FINAL PAPER on "an organizational pattern" was presented by the Rev. Otto A. Olson, Jr., president of Augustana's Canada Conference, who proposed three strong regional units in an all-Canadian church.

The Board of American Missions adopted the Warrenton group as the nucleus of a mission congregation, and assigned a mission developer, the Rev. Kenneth A. Price, who began holding services last December. The name "The Evangelical Lutheran Church of Our Saviour" was adopted.

Services are held at the Warren Green Hotel, and once a month the service is broadcast over radio station WKTF which has its studios in the hotel. Pastor Price is president of the local pastors' association.

With aid from the home mission committee of the Virginia Synod and from the Board of American Missions an eleven-acre site was purchased in September, and plans are being laid for erection of a suitable structure.

MICHIGAN

Mission Work and Building Projects Mark Progress

By CLYDE G. STEELE

DETROIT—Indications of steady advance of United Lutheran work in Michigan were provided early this fall by reports of congregational building projects and missionary efforts in new fields.

Five mission fields have been approved for occupancy by the synod during the coming year. First field is already under development. Pastor Stephen Schullery, formerly serving a mission in Gadsen, Ala., began work as synodical mission developer Sept. 1 at Warren Township.

Downtown mission work is being done by Hope Church among Lithuanians in Detroit. The congregation established a suburban extension at Livonia earlier this year (*see* THE LUTHERAN, *Aug. 6*). To develop the mission, Hope, served by Pastor Clyde Steele and Associate Frederick Jacobi, obtained the help of a Chicago Seminary student, Hans Dumpys. Since Mr. Dumpys speaks Lithuanian, Hope's downtown church opened its doors to a group of Lithuanians who had been seeking a place for worship services. Some 65 have been attending Lithuanian-language services begun in July.

Good Hope Church, Garden City, held service in a new building on Aug. 3. The $71,000 structure, seating 300, houses the mission congregation which is only three years old, but numbers 773 baptized and 390 confirmed members. The Rev. George Volkmar is pastor.

Immanuel Church, Jackson, laid the cornerstone for a new church in August. Completion is set for Nov. 1. A capital funds program conducted three years ago committed $72,000 of the required $145,000 for the structure. At that time the congregation was in debt $10,000 but recognized the need for additional space. Three services were necessary to accommodate the congregation of 450 communicant members. Pastor is Everett Bunck.

Ascension Church, Pontiac, purchased an eight-acre site on the edge of the city. The congregation is beginning mission activities in the area of the new site for relocation from its crowded downtown location. During the period of transition services will be held at both points.

Trinity Church, Grand Rapids, has launched a $250,000 campaign for a new church and relocation to the suburbs.

There are three Lutheran congregations in downtown Grand Rapids only a few blocks apart. The relocation will center in a section where there is no ULC church.

Luther League Leader Killed

JAN BROOKINS, social missions secretary of the synod Luther League and member of Holy Communion Church, Detroit, was killed on Sept. 4.

Jan was a member of the Denby High track team and was struck by lightning as he was practicing on a wet track during a thunder storm. The Luther League is planning a permanent memorial for Jan at Gun Lake Summer Camp.

ILLINOIS

Committees Outline Plans For Fall and Winter Events

By JOHN E. COOPERRIDER

CHICAGO—Committees and boards of the Illinois Synod met Sept. 8 and 9 at Alpine Lutheran Camp to plan their work for the coming year and to co-ordinate their programs.

The evangelism division of the committee on social missions set up plans for area missions throughout the synod this fall.

The social action division is planning several conferences for laymen on human relations with particular emphasis on race questions. It also recommended a panel discussion on marriage and family life at the next meeting of the Illinois Synod.

The parish education committee announced plans for lay leadership schools throughout the synod at the end of January and the first part of February.

The stewardship committee is planning to follow up the 40th anniversary dinners on Oct. 3 with lay visitations to congregations in an all-out effort to meet this year's double apportionment. Congregations are urged to celebrate Nov. 16 as ULCA Anniversary Sunday.

The camping committee shared some of its ideas for developing Alpine Camp. A building for year-round retreats and synod activities is being planned out of the committee's share of proceeds from the $1½ million campaign next spring.

Tentative plans for the $1½ million campaign for Carthage College, Chicago Seminary, Lutheran student work, and Alpine Camp call for a synod-wide rally to kick-off the campaign on Feb. 4. Victory Sunday is set for May 10 of next year.

DONALD BLANCK, business manager for a steel firm, became the first full-time comptroller for the Illinois Synod, Sept. 18. It was felt that with over a million dollars going through the synod treasury each year, creation of the position was necessary.

Pastor Reichert of Grace Church in Peoria
"Let's all dig in"

A NEW CHURCH PLANT, a $235,000 sanctuary and parish house, is being built by 45-year-old Grace congregation in Peoria. The groundbreaking service was held by Pastor Marvin C. Reichert on Sept. 14. The congregation's old building was sold to another church.

Welfare Discusses Future

FAMILY FORUMS, sponsored by the Lutheran Home Finding Society of Illinois, were held at ten different churches in Illinois last month. Theme was "The Family Strengthened in Christ," derived from Ephesians 3:14-19.

After morning devotions, staff members of the society discussed the responsibilities and problems facing church agencies that provide adoption services, foster care, counseling services, and care for unmarried mothers.

R. A. Gustafson, executive director of the society, then evaluated the past and present performance of the agencies and discussed the future in light of the Child Welfare League of America's recent study of Lutheran agencies in Illinois.

MONTANA-NORTH DAKOTA

Student Pastor Louis Ulrich Leaves Campus Chaplaincy

By RALPH C. SANDGREN

BILLINGS—The pastor for Lutheran students at the University of North Dakota, the Rev. Louis E. Ulrich, has resigned to return to the parish ministry.

Pastor Ulrich served as pastor and director of the foundation for three years. He accepted a call to Grace Church, Kenosha, Wis.

Pastor Ulrich served students in a ministry of worship and counseling and as instructor in religion. A new student house was erected recently.

Pastor Ulrich is a member of the Northwest Synod and was formerly pastor of Lake of the Isles Church, Minneapolis.

WESTERN CONFERENCE Bible camps were held July 27-Aug. 2. Montana youth met at Luccock Park, Methodist camp 15 miles south of Livingston, Mont.

Featured lecturers were Dr. George Bass, professor of practical theology at Northwestern Seminary, and Dr. Clarence Lund, parish education secretary of the Northwest Synod.

The North Dakota camp was held at Lutheran Bible Camp, Garrison, N. D. Sister Marian Mauer and Mr. Charles Lewis, LLA representative, were lecturers. Pastor Eugene Hasselquist, Fargo, was chaplain.

NORTH DAKOTA Luther Leaguers met in Grand Forks, N. D., Aug. 26-29. The program featured presentations by LLA representative Bob Walters from Chicago, Ill.

The state convention for Montana will be held Oct. 23-25 at Livingston, Montana.

Installed were the Rev. Eugene Hasselquist as pastor of St. John's Church, Fargo (June 22), by the Rev Karl Schmidt, Prince of Peace Church, Missoula, and the Rev. Frederick Reinke as pastor of St. John's Church, Great Falls, Mont. (July 7), by Dr. Paul Bishop, president of the Northwest Synod.

Keep Your Home Neat

ST. MATTHEW'S CHURCH is the newest ULC mission in Fargo, N. D., and it is determined to let the community know that it's there. Said the property committee of the young congregation: "Evangelism is involved in keeping the church home neat."

St. Matthew's does not have a church home yet it can keep neat—it's still meeting in a local school—but it does have a 2½-acre building site that could be kept neat. And so one morning, the men of the mission, led by Pastor John Schumell, met on the site armed with home-sized mowers and went to work. It was a lot of ground, and the weeds were high but the job got done.

Mower brigade at work on building lot of future St. Matthew's Church, Fargo
First in line (at left) was Pastor John Schumell

Potential Leadership Trained at Metropolitan Area School

By PAUL E. VALENTINER

NEW YORK CITY—More than 500 congregational lay leaders are in attendance at five leadership training schools which began sessions in recent weeks.

Two of the schools operate one night a week for five weeks and three will remain in session an extra week. Courses range over a wide variety of subjects, from "Teaching Primary Children" to "Lutherans Around the World" and "Creative Churchmanship for Men."

The Nassau-Suffolk leadership school meets at St. John's Church, Lindenhurst, L. I., Wednesday evenings, Oct. 1-Nov. 5.

Mid-island Lutheran school of religion meets at Grace Church, North Bellmore, L. I., six Tuesday evenings, Sept. 23-Oct. 28.

Brooklyn-West Queens Lutheran leadership school meets at Trinity Church, Maspeth, Tuesday evenings, Sept. 30-Nov. 4.

Parish workers' institute meets at Ascension Church, Franklin Square, L. I., five Monday evenings, Sept. 15-Oct. 13.

North Queens Lutheran leadership school meets at Redeemer Church, Flushing, Queens, Sunday evenings, Sept. 28-Nov. 2.

Holding classes on Sunday evening is a new venture for the metropolitan area and all schools will watch results of the North Queens School with interest. The school is also departing from the normal leadership school program by scheduling classes during the first hour only. The second hour features a presentation for all students.

A five- or six-week pre-Lenten leadership school will start in Manhattan, Jan. 6.

Camps Report Good Seasons

BEST SEASON EVER was the unanimous verdict of directors of ULC summer camps which closed early in September. Three Lutheran Bible camps reported the best attendance in history and the welfare camp operated by Lutherans had a capacity number of campers with a big increase in the number of Lutherans.

Camp Wilbur Herrlich, Towners, operated by Lutheran Social Services of Metropolitan New York and sponsored by the New York Inner Mission Society, in operation for eight weeks, had 66 boys and girls, ages 7-12, for each of the four two-week periods. They came from 74 metropolitan churches as against 43 churches last year.

There was only one non-Lutheran in camp this year while in 1957 there were 30.

Children came from all economic levels. Some paid the full price for the entire eight weeks, others received partial financial assistance, and some had almost the entire cost borne by the agency. Approximately one-third of the camp population had been in camp the previous year.

Camp Ma-He-Tu, Lake Kanawauke, Bear Mountain, was open for eight weeks with 110 girls, ages 6-16, present each week. Four new cabins erected last spring made it possible to accommodate more campers than ever before. The camp is operated by the Lutheran Girls' Camp Association of the synodical committee on parish education. It was host to the synodical Luther League executive committee and representatives of district leagues, 105 in all, Sept. 12-14.

Pinecrest Luther League leadership school, Camp Beisler, Port Murray, N. J., was in session Aug. 24 to Sept. 1, with a full capacity of 128 campers. Under the auspices of the synod, together with the Luther Leagues of Metropolitan New York and the United Lutheran Church Women, a program of Christian education and worship was combined with sports and social activities for young men and women, age 16-24.

Lutheran Summer School for Church Workers, Silver Bay, Lake George, operated by the synod and in session July 19-25, had 821 persons in attendance.

ULCA Chaplain Honored For Meritorious Action

A UNITED LUTHERAN chaplain, First Lieutenant John O. Ballantine, attached to Warren Air Force Base, Wyoming, was awarded the Air Force Commendation Medal last month.

The office of the Secretary of the Air Force announced that Chaplain Ballantine received the medal for "meritorious action" last March when he helped to save the life of a civilian trapped in a burning building.

The citation said that the United Lutheran clergyman distinguished himself by assisting in rescuing Edwin Thornley who was unconscious and trapped under flaming wreckage caused by a gas explosion in a bowling alley at the base.

Pastor Ballantine, 32, was born in Shamokin, Pa., graduated from Muhlenberg College and Philadelphia Seminary, and served the Stouchsburg (Pa.) parish after his ordination in 1954. He entered the Air Force chaplaincy in 1956.

Chaplain Ballantine at Warren Air Force Base
Devotion to duty

Pastor Victor Benson
Guidance to candidates for ministry

Board of Higher Education Announces Staff Addition

NEW YORK—The Rev. J. Victor Benson joined the staff of the Board of Higher Education as associate secretary Sept. 15. His responsibilities will include helping synodical committees, colleges and seminaries in their guidance of men for the ministry and development of testing and counseling programs for students.

Pastor Benson received his education at Augustana College, Philadelphia Seminary and Biblical Seminary. He has completed residence work for the doctorate at New York University and worked for two years as an intern clinical psychologist at Bellevue Psychiatric Hospital, New York City.

Ordained by the New York Synod in 1943, he has been pastor of Bethany Church, Central Bridge, and Church of Our Saviour, Jamaica, New York.

Urban Study Program Underway in Western New York

By HERBERT A. BOSCH

ROCHESTER—The urban self-study program got underway here on Sept. 16 when committees from the churches of the pilot group were briefed in the plan by the Rev. Walter Kloetzli, director of urban church planning for the National Lutheran Council.

He also introduced the Rev Charles Rein, director of the study here and in neighboring Buffalo, who will divide his time between the two metropolitan centers of Western New York and will act as advisor to the student group at the University of Buffalo.

Included in this initial study are Zion, Concordia, St. Luke's, St. Paul's, Christ, Bethlehem, St. Matthew's, Trinity and Reformation churches. The findings of the study will form the basis for future programming of the congregations.

Church School Teachers Study

"BETTER METHODS in Sunday church school" was theme of a three-session leadership training school conducted by the conference parish education committee.

Leaders were the Rev. Paul C. White, synodical secretary for parish education, and two members of the staff of the Board of Parish Education, the Rev. William J. Wahl and Miss Elfrieda Hartig; also Miss Arlene Jury, a public school teacher, and the Rev. Godfrey E. Alberti, Concordia Church. The school was concluded on Sept. 29.

GENESEE VALLEY District Luther League held a retreat at Camp Corry, Keuka Lake, Sept. 19-20. The Luther League of the Western District conducted its fall retreat at the conference grounds of the Evangelical Church near Dunkirk.

THE LOCAL CHAPTER of the Philadelphia Seminary auxiliary held a dinner meeting on Sept. 15 at Concordia Church.

Speakers were the Rev. John Robson, a recent graduate, and Mrs. Martin Dolbeer.

In Buffalo the 15th anniversary of the founding of the group was observed at Holy Trinity Church. Mrs. Henry H. Bagger, Philadelphia, spoke.

THE CHURCH EXTENSION SOCIETY met at Redeemer Church, Sept. 29. Dr. Walter B. Freed, pastor of Luther Place Memorial Church, Washington, D. C., chairman of the Board of Parish Education, spoke.

UNITED LUTHERAN CHURCH MEN of this area are sponsoring a novel method of college promotion. Young people and their parents will be invited to a Lutheran college workshop on Oct. 19.

Nine Lutheran colleges and three seminaries will send representatives to the gathering to give detailed information on all facets of school life, from admission requirements and house facilities to costs and scholarship funds.

ST. PAUL'S CHURCH (the Rev. W. Alfred Wietz, pastor), celebrated its 60th anniversary this month, after extensive renovation and redecoration. The service of rededication was held Sept. 14. A son of the congregation, the Rev. Milton F. Arndt, of Christ Church, Ellenville, preached. New hymnals and a new lighting system were used for the first time then. Dinner speaker was the Rev. Wilmer M. Zuehlke, Grace Church, Schenectady.

THE REV. ARTHUR C. SZIEMEISTER was installed as pastor of First Church, Lyons, on Sept. 14 and the Rev. George F. Haag as pastor of St. John's, Rochester, Sept. 21.

Race Relations Discussed

BUFFALO—The session of the Western Conference held at Parkside Church, in mid-September featured an evening program on "The Church and Race Relations." The report to the congregations from Conference on Race Relations was brought by the Rev. Henry T. McKnight, of Altamont, one of the synod delegates to the gathering. The movie *The Broken Mask* was shown and a panel discussion by members of local churches and representatives of schools, Red Cross and YWCA, concluded the event.

ST. JOHN'S CHURCH, Gardenville, has acquired a new parsonage and is converting

the old home for use as a Sunday school unit. A parking lot has been added. Men of the church pledged 40 hours of work during the summer. Outlay for the work was less than $400 compared with an estimated cost of $5,000. The Rev. Howard M. Guhl is the pastor.

AN EDITION of more than 11,000 copies of *Western Conference News* has been printed and mailed to the membership of the churches, giving an account of conference activities and information of church-related institutions of the area. The Rev. Robert L. Koehler, Jr., director of the Home for the Aged, is editor.

Second Setting of Liturgy Preferred in Conference

By HOWARD A. KUHNLE

BINGHAMTON — A majority of Central Conference congregations are already using the new *Service Book and Hymnal,* a survey showed last month. Replies from 22 congregations indicated that they were using the new liturgy, while six others said they would begin using it soon.

Dr. Sprock breaks ground for Zion, Utica
Building will be ready next year

The second setting was heavily favored in the New York Synod conference. Twenty churches are using it with only three using the first. Six pastors chant their part of the service, one pastor chants only the Kyrie and the Gloria in Excelsis, while one reported that he chanted in one congregation of his parish and refrained from chanting in the other.

Reactions were generally reported as favorable. One pastor reported that at the outset it was doubtful whether the congregation would accept the new liturgy since it had a large proportion of older members who are not readily willing to accept change. But objections were overcome and now "the congregation is pleased."

A second round of workshops on the use of the *Service Book* was set for Sept. 28 at St. John's and St. Peter's, Syracuse, and for Oct. 12 at Holy Nativity Church, Endicott.

Conference Faces Race Issues

FEATURE of the Central Conference fall convention held at Redeemer Church, Utica, on Sept. 16, was a session on race relationships under the chairmanship of the Rev. Myron E. Jaenecke.

Speakers were Robert Maier, Syracuse, director for the state commission against discrimination; Albert Schmidt, bank official of Syracuse, a member of the Church of St. John and St. Peter who related his experiences in dealing with Negroes; and the Rev. Vernon Carter, pastor of All Saints, a Negro congregation in Boston, which will be host to the synod next May.

Synod President Alfred L. Beck spoke on current problems of the synod.

New Buildings Planned

WORK on the new building for Zion Church, Utica, is proceeding rapidly. Dr. John H. Sprock, pastor, led in the groundbreaking service on June 30. Speaker was Dr. Arnold F. Keller, now pastor emeritus of Redeemer Church, Utica. Estimated cost of the building is $216,000.

The building will be ready early in 1959.

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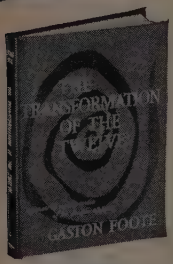

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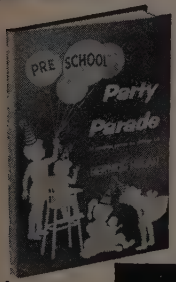

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N. Y.: BINGHAMTON . . .

THE LUTHERAN ASSOCIATION at Ithaca has provided a new parsonage for the Rev. John W. Vannorsdall. The Rev. James Haney, ordained on June 4, has arrived at the Ithaca church as assistant pastor.

DR. BECK and Dr. Henry Endress, executive secretary of the Lutheran Laymen's Movement, were leaders at the retreat of Central Conference ULCM at Big Moose in the Adirondacks, Sept. 26-28. Spiritual advisers were Dr. John H. Sprock, Utica, and Dr. John M. Joslyn, Syracuse.

Southern Tier District ULCM elected Henry Glunz, Prince of Peace, Binghamton, as president, and Richard Huff, Donald Worthington, and Michael Ritoch as the other officers. The Rev. Paul J. Tritschler, Holy Nativity, Endicott, is spiritual adviser.

Holy Trinity Church, Elmira, has approved preliminary plans for construction of a fellowship and educational unit for which $75,000 has already been pledged. The fellowship unit is part of a master plan scheme which contains provisions for a future worship addition seating more than 250 and classrooms for all age groups.

THE REV. CARROLL CHARLES, of the urban church planning department of the Board of American Missions, was speaker for the Lutheran Society of Syracuse and Onondaga County at a dinner meeting on Sept. 22 at Luther Memorial Church, North Syracuse. Purpose was to acquaint area representatives with current problems of urban congregations.

MARYLAND

New Development Fields Open in Washington, Baltimore Area

By J. FRANK FIFE

BALTIMORE — Mission development continued in suburban areas of Washington, D. C., and Baltimore with the beginning of fall.

Two more congregations will be founded in the suburbs of the nation's capital as the Rev. William F. Gunther, Jr., accepted a Board of American Missions call to Beltsville, and the board approved the Seabrook area for occupancy.

Seabrook, east of Washington, was surveyed during the summer by Pastor A.

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MARYLAND . . .

Bernard Coates who reported that 94 Lutherans and 181 unchurched were found in an area now having a population of 3,500 and plans for 1,600 more homes on the drawing boards.

Mission Developer Eugene A. Gardner, active during the summer in the Woodlawn area, held the first service at Star Community Hall, Hebbville.

Christus Victor mission in Cub Hill, North Baltimore, was received into the synod Sept. 14. Pastor Paul Manrodt was installed by his father, the Rev. Manfred Manrodt, Synod President J. Frank Fife and the Rev. J. Leon Haines, director of missions, evangelism and stewardship.

A community visitation project was carried out by members of Christ mission in Lexington Park. Vacation church school pupils of St. Mark's Church, Hampstead, made a gift of $30 to the young mission, Developer Ronald H. Weinelt reported.

A neighborhood survey conducted by Donald Haase, seminary student, on behal of Messiah Church, Baltimore, discovere over 500 unchurched adults, a large numbe of whom gave affiliation with a Luthera church as their preference.

Missions Studied in Baltimore

THE COUNCIL OF CHURCHES of Baltimor sponsored a "mission study workshop" a Holy Comforter, Baltimore, on Sept. 9 More than 200 availed themselves of th information on up-to-date materials an techniques. Theme was the "Middle East.

NEW DIRECTORS of Christian educatio are Dean Reitz, Jr., at St. John's Churc Brooklyn, and Miss Virginia Sorensen a First Church, Baltimore. Miss Helen Hach tel will assist Pastor Otto Reimherr wit student work at Hope Church, College Park

LUTHER PLACE CHURCH, Washington, hon ored Pastor Walter B. Freed on the 25t anniversary of his ordination . . . Calvar Church, Woodbine parish, renovated th

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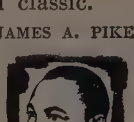

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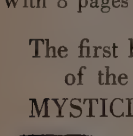

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MARYLAND . . .

basement of the building as a project of th men of the church . . . Third Church, Ba timore, observed the fifth anniversary of th church dedication Sept. 27.

Leaguers Point the Way

THE SYNOD Luther League voted a stat ment calling for better understanding an co-operation among the races at its conve tion (Aug. 31-Sept. 1) at Zion Churc Baltimore.

The youth organization also voted to su port the Maryland Synod camp and agree to promote a caravaning program in th state in an effort to create active Luth Leagues throughout the synod.

New president is Jack Trautwein, Balt more.

United Lutheran Church Women wi convene Oct. 22-23 at Holy Comfort Church, Baltimore.

PENNSYLVANIA

Double Apportionment Goa Stressed in Visitation Plan

By VIGGO SWENSEN

HARRISBURG — A program of visits t every one of the 628 Central Pennsylvan Synod congregations is currently in progre in an effort to meet the 40th anniversa ULC double apportionment goal.

Church members are being urged to me their assigned quotas by 145 special trained laymen assigned to visit four or fi congregations each on the Sundays betwee Sept. 21 and Oct. 26 for a ten-minute prese tation. Training sessions for the visito were held in September in Harrisburg, Su bury and Hollidaysburg.

Synod's share of the ULCA budget $15,000,000 is over $2,000,000. Adding th amount of more than $500,000 for the wo within the synod, total goal is a little ov $2,500,000. By Aug. 30, 46.7 per cent ha been received, according to Synod Secreta Ralph C. Robinson. The synod has a 1

NEW HYMNALS were dedicated this summer t Zion Church, Jonestown, by Pastor Craig J. Dorward. The new Service Book was introduced n both congregations of the 200-year-old arish in the East Pennsylvania Conference

ear record of meeting its regular benev-lence goals in excess of 100 per cent.

To ANSWER complaints by ministers of Jnited Churches of Greater Harrisburg, a anel discussion on hospital chaplaincy serv-e was set up at the Sept. 8 meeting in Harrisburg.

Dr. Charles Venable, pastor of St. Paul's hurch and responsible for volunteer chap-incy work in Polyclinic Hospital, and Dr. iggo Swensen, of Zion Church, chairman f United Churches institutional services, d the discussion pointing out that volunteer omen make out admission cards and call olunteer chaplains each day. Possible lapses re due to human error.

Other members of the panel were Miss lice Lentz of Harrisburg Hospital and Mrs. innie Peifer of Polyclinic Hospital who dvised chaplains and pastors of patients at their visits could be more effective if ey checked with the nurses' station regard-g administration of Communion to pa-

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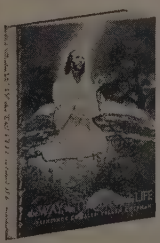

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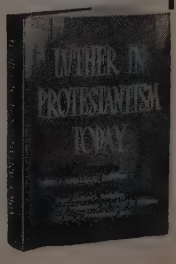

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PA.: HARRISBURG . . .

tients undergoing tests, those about to un dergo surgery and patients in the maternit wards.

FOR THE FIRST TIME in its 202-year hi tory, Zion Church, Hummelstown, has em ployed a director of Christian education.

Miss Rita M. Ivarson, former paris worker, church secretary and high schoo teacher began her duties in Zion, Sept. 1.

SHOOP'S CHURCH, Colonial Park, estal lished 1783 and relocated one-half mi south, dedicated its new building, Sept. 2 Dr. Martin L. Tozer, synodical home mi sion superintendent, preached. Relocatio and new contruction were accomplished wit financial assistance from the Board American Missions. The Rev. George Serb Jr., is the pastor.

DR. HENRY ENDRESS, executive secretar of the Lutheran Laymen's Movement fo Stewardship, will be speaker at the Great Harrisburg Union Reformation Servic Oct. 26. Place will be the forum of th State Education Building.

ECUMENICAL NIGHT speakers during th Evangelical United Brethren Church confe ence on Oct. 14 will be Dr. Edwin T. Dah berg, president of the National Council Churches, and Dr. Leslie E. Cooke, ass ciate general secretary of the World Counc of Churches. Delegates to the conferen have been invited to preach in Luthera churches on Oct. 12.

Three Berks County District Elect Deans and Secretarie

By ROBERT SCHOENERT

READING—Deans and secretaries for th three districts into which the Reading Co ference will be divided next year have bee elected at first meetings of the districts.

Taking over the reins of the Reading Di trict next Jan. 1 will be the Rev. Gunn Knudsen, pastor of Trinity Church, Readin Secretary for the district will be the Re Clyde I. Fry, pastor of Bethany Churc Stony Creek Mills.

Miss Moody is survived by two sisters and ıree brothers.

MRS. ADAH LINDERMAYER HAANG SCHILLING, 68, wife of the Rev. ugust F. Schilling, died Sept. 15 at Zelieɔple, Pa.

Mrs. Schilling was a native of Columbus, hio. Pastor Schilling retired as pastor of rinity Church, Clairton, Pa., this spring.

In addition to her husband, Mrs. Schilling survived by two children of a previous arriage, Edward B. Harang, St. Petersırg, Fla., and Mrs. Joseph Bysing; and a other, Jacob Lindermayer.

Funeral services were conducted Sept. 13 the Rev. Norman Kieffer and the Rev. ul Scholl, superintendent of Zelienople d People's Home.

Burial was at Zelienople.

THE REV. KARL WALTER SCHMITT, , recently retired pastor of Trinity Church, oga, Philadelphia, died Sept. 19.

A native of Germany, Pastor Schmitt me to America in 1905, completed his udies at Capital University, Columbus, hio, and Western Seminary, Atchison, n., and was ordained in 1907 by the artburg Synod.

As home mission pastor for the former neral Synod, he served in Wisconsin, olorado, New Mexico, California, and aryland. He was pastor of Trinity Church, iladelphia, from 1931 until his retirement t spring. During World War II he was neral field secretary for the National Luran Council to supervise work among soners of war.

Pastor Schmitt is survived by his wife, former Lena Buehn, and three children a previous marriage, Waldemar, Oscar, d Helen.

Funeral services were conducted Sept. 23 St. Michael's Church, Germantown, Philaphia, by Pennsylvania Ministerium Presint Charles M. Cooper, Pastor Kurt E. olzahn, and Dr. Ernst Schmidt.

Burial was at Northwood Cemetery, iladelphia.

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IN CONCLUSION . . . . . .

WHISTLES WERE shrieking and people were shouting in the streets of New York City as delegates arrived for the first convention of the United Lutheran Church. The frenzy wasn't because a church was being organized. The date was Nov. 11, 1918—end of World War I

For several days the three merging churches held their final sessions, and on Nov. 14 the delegates held their first meeting together. Everyone in Holy Trinity Church that afternoon probably had his blood pressure up a few points. I was not present (was home studying my high-school algebra) but my mother was there, and of course reported to us in detail.

THERE WILL be some in Dayton this week who will tell us about that time 40 years ago. Miss Helen Knubel for one, whose father was elected first president of the church, is on the program for a speech.

Among official delegates who attended in 1918 there were 287 clergymen and 253 laymen. It must be good for the health to go to church conventions. Delegates are usually mature people, averaging above 40 years of age. But of the 287 clergymen at the first convention, 49 are still living. One of them, Dr. Luther D. Reed, will be a delegate again this year. Recently he celebrated his 85th birthday.

Dr. Arthur M. Knudsen of Omaha, one of the youngest delegates in 1918, made a careful check through Sept. 1, and has the names of the 49 surviving pastors. It would be almost impossible to secure similar information about laymen who were delegates.

This anniversary will have special meaning because the chief subject to be considered at Dayton will be the plan f bringing the history of the United L theran Church to a close, perhaps thr years from now. Then may come a other fine opportunity for a large crow to celebrate a new merger. (Mayb you'd better be there if you think it mig improve your chances of living until th 40th anniversary of the new church 2001.)

MERGERS ARE PAINFUL as well as jo ous, because each side must give up son of its accustomed ways. The gain is f greater than the loss, as we can no clearly see in the United Luthera Church history. In the old days the was rivalry, sometimes sharp antagonism between two of the merging churches— the General Council and General Syno This has long been outgrown and forgo ten, and we live in a broader, stronge fellowship than our fathers did.

The merger now being planned wi not be so difficult as the one in 191 Most of the differences which used t keep Lutherans separate no longer see worth quarreling about. With peopl moving around as they do now, the shar lines of division are being erased. W Lutherans have been experiencing th joy and effectiveness of working togethe

Maybe there won't be any 40th ann versary convention of the new church i 2001. That ought to be about the rig date for another merger, bringing t gether all Lutherans of America. A present this prospect is not bright. B there can be big changes in 40 years, a we realize now in looking back to 191 No doubt the Lord will eventually lead u into the promised land of Lutheran unit

—ELSON RUFF

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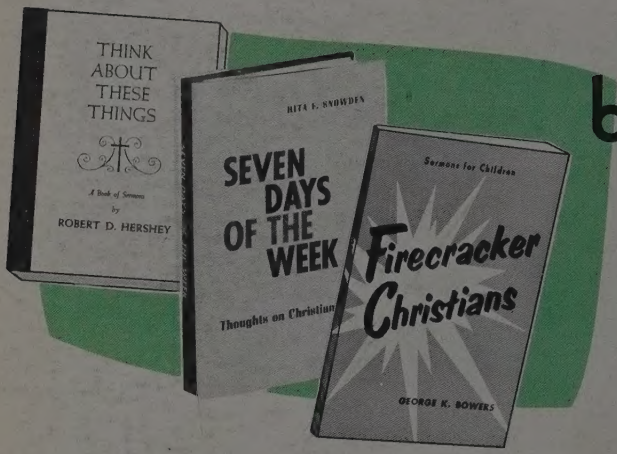

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